

Samuel Hugh Moffett
Alumni Reunion, June 1982

OLD ROOTS, NEW SHOOTS

There are ~~some~~ ^{I know, who} people [^] hate reunions. They avoid them like a budget cut. They ~~shun sentiment and make a great show of being surgically scientific.~~ Nostalgia ranks very low in their list of virtues. Forgive me, then, ^{But} if tonight I [^] must express a dissenting opinion. What I have to say is something of a rationale for nostalgia. My thesis is that new shoots grow best out of secure roots, and that if we can't live comfortably with our past, sometimes celebrating it as we do tonight, and sometimes just forgiving ~~and forgetting~~ it --if we can't accept our past, we probably won't be very happy with our future, either.

So to celebrate our roots, and to give the evening a touch of class, I have brought along my own personal piece of nostalgia. Here it is: my laundry bag from 309 Alexander Hall. Forty years old! They don't make them like that any more. ~~What, that's maybe true, - they~~

~~But in celebrating the past, I am not going to be trapped into making an ikon out of an old laundry bag. They don't make them like that any more, indeed, But who wants a future made of old laundry bags?~~ What we really celebrate tonight is not just our roots, but what ~~has grown~~ [^] out of them. Old roots, new shoots. ~~written long ago, "By their fruits ye shall know them".~~

Our Princeton's roots go ~~back~~ [^] farther than even ~~the class of 1932 can~~ ^{our own the Old Guards here} remember. Browsing rather unsystematically through Speer library recently, I found that the first of all the seminary classes, the one which entered 170 years ago in 1812, consisted of ~~three~~ ^{four} students meeting in the home of their one lone professor, Archibald Alexander. ^{Now} That's a better faculty-student ratio than we have today, but what made it a good beginning was not the student-teacher ratio ^{the teacher, his vision for the future, his students.} but [^] Dr. Alexander's vision for the future. Alexander, as Dr. Mackay once pointed out (Sons of the Prophets, p. 11) came to Princeton with at least three great dreams: he wanted a seminary for Biblical, Presbyterian theological education; and he wanted justice for America's minorities (~~he was thinking particularly of blacks~~); and he wanted a society for foreign missions.

^{As the institution took shape three dreams became our roots} Those were our roots, roots we can be [^] proud of. [^] I hope you will forgive me ~~It will probably~~ not surprise you if, as a missionary, I speak more [^] ~~of my time on the third~~ [^] missions, [^] than [^] ~~of the other two.~~ [^] ~~Part of your at different spots and one of the fastest growing in this century, 1800-1900 years~~

The missions root grew fast at Princeton on March 1, 1814,

I was delighted to find that just two years after ^{the} ~~those~~ first Princeton students entered their little seminary, ^{a missionary society. They gave it a} ~~on March 1, 1814,~~ they organized ^{what} ~~they called~~ "The Society of Inquiry Respecting Missions and the General State of Religion". ^{That was} The first shoot out of the old roots, as it were. They met on the first day of every month "except" as they carefully noted "when it interferes with the Sabbath". Eric Liddell, of Chariots of Fire, would be proud of them. Incidentally, there is one scene I wish they could have put into the movie. You remember the script centers around Liddell's super-strict views on sabbath observance. But there was one time in his life when Liddell broke his own rule. It happened during World War II when he had been put in a Japanese prison compound with hundreds of other westerners, business, merchant-marine, missionaries. Liddell organized a full sports program for the teenagers who were desperate for something to do, ~~and~~ as an Olympic gold medal winner he had their instant respect. One day they came and asked him to referee an American baseball game, but it was on a Sunday and he declined. They played anyway, and the game ended up in a brawl, almost a gang war. Another game was scheduled for the next Sunday, and they came again to Liddell, who thought awhile and said, "Sabbath or no, I'll be there" It puts a better light ^{it seems to be} ^{real} on his religious priorities.

But Liddell was New College, Edinburgh, 1924; now back to Princeton and 1814. They met as I said on the first day of every month, and focussed their attention on the subject of missions, both foreign and domestic. The little pamphlet the society published in 1817 reports that the whole number of students in the seminary ⁱⁿ ~~that year of~~ 1814 when the society was formed was 21, and that 20 of the 21 joined the missionary society. 20 out of 21. You know, much as I love and believe in missions, I have a sneaking admiration for that No. 21. It took a strong character to be the only one to stay out of an enthusiastically formed new group when everybody else in the seminary was joining up. It encourages me to find that even then Princeton made room for non-conformists. The record doesn't tell us which of the 21 ^{the rugged individualist.} ~~he~~ was. I thought for a while he must have been Benjamin Richards who left the seminary after his first year here; and turned up fifteen years later as Mayor of Philadelphia. A fit fate, I thought to myself, for anyone who refused to be a missionary. But I was wrong, ~~in more ways than one.~~ It wasn't Richards. The dates don't match. Richards didn't enter the seminary until 1815, ~~not 1814,~~ a year later.

* A Statement of the Origin, Progress and Present Design of the Society of Inquiry Respecting Missions of the Theological Seminary Established at Princeton, New Jersey. Trenton: G. Sherman, 1817. 20 pp.

By the time that first class, ~~which entered in 1812~~, graduated in 1815, 16 students had become members for longer or shorter periods, and ^{four of them,} (25%), ~~of them~~ became missionaries, ~~four of them~~. All four served within the bounds of the United States. The society recognized a difference, but did not separate "foreign missionaries abroad" from "travelling missionaries in our own country", and welcomed a third category, those preparing to be "settled pastors of congregations", into full membership, asking only that they all have a heart concern for mission to the whole world. The first foreign missionary I came across was Henry Woodward from the fourth graduating class in 1818. He came to the seminary from Dartmouth, went to Ceylon, and died where he was sent out ^{there} on the foreign field.

In the next class, the class of 1819, 10 out of 26 became missionaries, and another was editor of a missionary magazine simply called The Missionary (Benj. Gildersleeve). One of the ten was Charles Hodge, who became better known for other things but for a year or so after seminary was designated a 'missionary to the Falls of the Schuylkill'. The diversity of the missionary outreach of that class of 1819 ^{teaches me that perhaps we should put the "s" back on the word mission. Mission is missionary.} is worth noting. One became a missionary to the slaves of Alabama (L.D. Hatch), one was a missionary teacher of the deaf and dumb in Hartford, Connecticut (Wm. Channing Woodbridge). Two were missionaries to the Indians, ~~one~~ (Epaphras Chapman) to the Osage tribe along the Arkansas River, and ~~the other~~ (Job Vinal) to Ramapo, N.Y.), Thomas Scudder Wickes, who had come to Princeton from Yale, rather grandly styled himself "missionary to the southern states", ^{and last} and the tenth missionary from that class went all the way to Burma--Princeton's second foreign missionary.

Here I would like to point out a rather unexpected characteristic of those missionary roots in Princeton's past--their ecumenicity, ~~and this I say unexpected, because ecumenicity which emerges earlier than might be expected. Remember that ecumenicity was not the intended purpose of the seminary's founders.~~ Princeton Seminary was established in large part to keep the church soundly Presbyterian. But when old roots begin to produce new shoots, and especially when theology expresses itself in mission--ecclesiastically, if not botanically, the shoots will not always be ^{clones and copies} copies of the original. ^{Paul was not another Peter. And} That second foreign missionary from Princeton ^{was not a Presbyterian. He was a} turned Baptist. Jonathan Rice, class of 1819, came to Princeton with an M.D. from the U. of Pennsylvania because Burma

needed doctors, and he was ordained a Baptist probably because he was going out to join Adoniram Judson in Rangoon. Not even a classmate of Charles Hodge could work long with Adoniram Judson, apparently, without being or becoming a Baptist. In the same ecumenical spirit on Princeton's part, another member of that class ~~was to~~ become the Episcopal bishop of Virginia (John Johns). And in the next class, Samuel Schmucker, the first German Lutheran at Princeton, went on to be the first and founding professor of Gettysburgh Lutheran Theological Seminary.

Another important character of the missionary root at Princeton was its racial inclusion. The first international student I was able to find, ~~in the~~ ^{thanks to the cemetery's guides,} ~~seminary records~~ ^{a man named} was Guy Chew, ~~but~~ ^{quite} I wonder if I am correct in calling him international. His name sounds Chinese, but Guy Chew was more American than all the other students combined. He was pure Mohawk Indian. ~~Converted~~ ^{into} to Christianity, he wanted to be a missionary to his own people and was welcomed ~~by~~ ^{into} the seminary. Tragically he died in 1826 while still in school, only 21 years old. He is buried in the cemetery on Wiggins Street not far from the graves of the college's first presidents, Aaron Burr, Jonathan Edwards and John Witherspoon, ~~In~~ ^{and} death at least, and even before that ~~at~~ ⁱⁿ the seminary ^{community,} I like to think ~~that~~ that Guy Chew received a small measure of that justice for minorities of which Dr. Alexander dreamed.

What did the seminary look like back in those early years? ^{which holds particular interest to me because it was} I have a copy of a letter ^{written} by a student in 1842, a hundred years before my own class graduated in 1942. ✓

~~needed doctors, and he was ordained a Baptist probably because he was going out to join Adoniram Judson in Rangoon. Not even a classmate of Charles Hodge could work long with Adoniram Judson, apparently, without being or becoming a Baptist. In the same ecumenical spirit on Princeton's part, another member of that class was to become the Episcopal bishop of Virginia (John Johns), and in the next class, Samuel Schmucker, the first German Lutheran at Princeton, went on to be the first and founding professor of Gettysburgh Lutheran Theological Seminary. * By 1842 the seminary even graduated a man who became a Catholic, a Redemptorist missionary (Augustine Hewit) for fifteen years before he was asked to assume the editorship of the influential magazine the Catholic World.~~

^{did} ^{first} ^{in those early years.} What was the seminary like back then in 1842, a hundred years before my own class graduated 40 years ago? I have a copy of a letter written by a student in 1842, a hundred years before my own class graduated in 1942.. ^{this name was Darwin Cook, and} He is trying to describe the campus to his mother. From the top of a stagecoach out on Mercer Street, he says, there is first a gate and a gravel walk through the middle of the yard to the front door of Alexander Hall, and on the left "a brick house among the trees. Dr. A. Alexander lives there".

"That other little building with white pillars..is the chapel where I live--that is, I have a room under it.. You can't see where I get through the hatchway into the underground room of the chapel." There must have been a housing problem then, too, ^{and the solution, apparently, was to push} ^{there were four professors by then.} into the chapel basement. ~~Alexander and Miller heard~~ ^{from Alexander + Miller} The students recited twice a week ~~each~~, and Hodge and Addison Alexander each had four classes a week,--making a total of "two recitations a day" for the students.

"Dr. Hodge", he writes, "is a little red-faced man, round and snug... Dr. Alexander..a little old man whose chin sticks out sharp as you can think. His voice is fine and soft like a woman's, though it is round and pleasant. He is a powerful preacher.."

Then he goes on to describe Princeton town:

"There (are) some of the handsomest gardens in this neighborhood that you ever saw... You have no conception how some men live and spend money here. [They] keep a gardener, perhaps for a thousand dollars a year, who cultivates 3 quarters or an acre and..doesn't raise anything at all really useful but those little flowers just calculated to please the eye.. Ah..some [people's] 'eyes stand out with fatness' while others are starving with hunger.. God bless you and yours is the prayer of your affectionate Son, D. Cook."

A little hard on flowers, is the way Darwin Cook comes across ^{to me over} the years, and ^{a little} hard on professors, and on the rich, too. But he had his priorities right on human need. When he graduated in 1845 he went out as a missionary to the poor and hungry, "to the coal fields of Pennsylvania". And his grandson Thomas Cook, class of _____, who let me copy the letter, was a missionary to Korea and Manchuria. Old roots; new shoots.

^{I'm proud of the way} those old roots produced! ^{We may} criticize the Princeton past all ^{we} will, for there is much to criticize, but those international, ecumenical, ~~missionary~~ roots grew trees,--not just "little flowers calculated to please the eyes" of the kind that displeased Darwin Cook.

Take that early, ecumenical sprinkling of Baptists, Episcopalians-- and by 1842, mirabile dictu, ^{even} a Roman Catholic missionary priest (Augustine Hewit) in the seminary's biographical records, ^{and} ~~a Redemptorist missionary for fifteen years before he was asked to become~~ ^{and} editor of the Catholic World. ^{and} With a leavening like that in our roots, it was perhaps no accident that the World Council of Churches was born, in a way, right here on the seminary campus at Springdale. Late in 1935 William Temple, archbishop of Canterbury came to Princeton for an informal meeting with the then president, J. Ross Stevenson, and members of the Life and Work, and Faith and Order committees of the early ecumenical movement. Sitting on the sofa in what is now Dr. McCord's living room the archbishop touched off a spirited discussion with the remark that in his opinion "the time had come for an interdenominational, international council representing all the churches." Out of that meeting came the first recorded consensus "to take suitable action toward the formation" of the World Council of Churches.

And speaking of new shoots from old roots, it is also no accident that in tomorrow's graduating class, the class of 1982, is a full-fledged member of an official, presbytery-level constituent committee of the Comm-
ittee on Church Union, and that she (not he) is Presbyterian USA, ^{Southern Presbyterian} not United Presbyterian.

~~And how~~ Princeton's old missionary roots have produced ~~not~~ just a tree or two but a veritable forest. John Nevius, class of 1850 gave his name to a strategy of mission called the Nevius Method that when

transplanted from China where Nevius was a missionary, into Korea, produced the fastest growing Presbyterian Church in the World. They say that Korea's Protestants, most of them Presbyterian, build six new churches every day! Old roots; new shoots.

And in the 1880s Princeton gave to world missions a revolution unmatched since the breakthrough by William Carey at the beginning of the modern missionary movement a hundred years earlier. This second missionary revolution began in 1883 at No. 12 Stockton Street where Robert Wilder, then a student at the university, formed a Princeton Missionary Society much like the old seminary society of 1814. He gave it a new watchword, "The Evangelization of the World in This Generation", and was joined by John Forman who was about to enter seminary. Both students were sons of India missionaries. In 1886 the two Princetonians were persuaded to set out, very hesitantly, on a winter tour of college campuses to recruit volunteers for foreign missions. Before they were through with that one tour they had spoken on 44 college campuses and had shocked a score of mission board headquarters with a signed list of more than 2000 college students, men and women, volunteering for overseas service in mission. Forty colleges decided each to support at least one missionary of its own, and Princeton College chose John Forman from this seminary, and Princeton sent in ~~this~~ ^{the} to the movement ~~this~~ terse report: "Princeton now stands Seminary 27, College 22 for missions." Historians say that in the next few decades, as a direct result of that Student Volunteer Movement, 16,000 foreign missionaries went out across the world. (R.W. Braisted, In This Generation)

~~pp.~~ ~~to~~ Old roots; new shoots.

One of the happiest by-products of that missionary revolution was a new internationalization of the campus. After Guy Chew in 1826 it was almost 20 years ^(before) any nationality other than Canadian or British came to the seminary. The next, I think, was Der Minasian Sennakerim, an Armenian from Turkey in the class of 1842, and after that there was another long drought until nearer the end of the century before Princeton rediscovered the world. But after it moved out in mission in the 1880s the picture changed. In the incoming class of 1911, for example, eight out of the 32 new students were international--2 Japanese, 1 Ceylonese, 2 Irish, an Englishman, a German and an Italian.

There is a poignancy, this year, to our memories of Princeton's international students. Bishop Samuel, an outstanding leader in Egypt's Coptic church died in the hail of bullets that killed Anwar Sadat by whom he was sitting on the platform that fatal day. I knew him here as Father Makarios back here in the 50s. I think of a host of others, but the two who have probably meant the most to me over the years are Toyohiko Kagawa ~~(16)~~ of Japan, and Kyung-Chik Han^f of Korea. Kagawa⁽¹⁶⁾, the apostle to the poor was to the 20s and 30s what Mother Theresa is today--a symbol^{and}, perhaps the best model since Francis of Assisi, of how to integrate evangelism and social passion into a consistent Christian witness. "He who forgets the unemployed, forgets God," Kagawa reminded the church. He lived in the slums with the forgotten ones, yet insisted with equal zeal on spending at least half his time in nation-wide evangelistic rallies across the face of Japan. (Wm. Axling, Kagawa, p. 28; C.W. Iglehart, Cross and Crisis in Japan, p.95)

And then there is Kyung-Chik Han ('29). He worked his way through Princeton washing dishes in one of the clubs, Warfield, I think. Back in Korea he was caught in the communist take-over of North Korea and led a penniless group of some 27 refugees to freedom in the south. It surprises some who know him as a great evangelist, that before he left he had tried to organize a Christian Socialist party for a free North Korea, but was blocked by the communists. In the south, the little church he organized with his 27 refugees in 1946 now has a membership of 50,000, and if a membership of 50,000 in one congregation sounds a bit incredible to you, let me make it all the more incredible by adding that he and his successor have done it without one-issue emphasis on church growth. With a simple mixture of social compassion and unembarrassed evangelism that church has kept[†] hiving off its members to start 500 new church^{es} over the years, and still has a membership of 50,000.

With our seminary roots brancing^h out like that all over the world, it did not overly surprise me to find when I returned to Princeton last fall that this is probably the only theological school in the west with a student today from mainland China, a young man who represents in his own shy and modest way one of the most exciting and unexpected developments in the world Christianity of our time--the rebirth of the Church in China.

To be clear - we think it is. missionary failure: not always the

How often we have been told that missions failed again in China. As a participant in that failure, I have myself often confessed to some of our very real mistakes and weaknesses in mission in China. ^{I have a student from Communist China in my class.} But not long ago that student from Shanghai came up and whispered almost ^{if we didn't,} fiercely in my ear, "You missionaries in China did not fail." Well, ^{we} came pretty close to it, But I know what he meant. And whether we failed or not, the Chinese Christians didn't. ~~Although they would say, and so should we, But not,~~ "God didn't". Wiped out, buildings in ruins or confiscated, organization shattered, the church never lost its roots. When the hardest days ended after the death of Mao Tze-Tung, up through the scarred ground came the stirrings of new life and such startling evidences of growth that we have thrown away all our statistics. At best there were never more than 3 million Christians in China back before the revolution. Today they say there are at least twice as many, some say four, five, six times as many.

Old Roots, new shoots. But let's not let nostalgia carry us too far away from the Book, even on a reunion evening. What was it that the Apostle Paul said? "I planted, Apollos watered..", ~~and~~ I'm not sure that Princeton ^{should claim to be} ~~is even~~ a Paul; ^{we are} more like Apollos-- "but God gives the increase." And John Calvin, who once started a little theological school of his own, would say Amen to that.

- Sam Moffett
Princeton
June 1, 1982

1
Aol bel pres. - ... in Brazil 1859
Since most people remain it is my
duty to go. - p 105

He began "the first organized effort of
missionary penetration which was to visit parts
in Brazilian soil and spread throughout the country" - p 103

Primary concerns

- ① strong congregational life
- ② adequate ecclesiastical structures.
- ③ formation of a national ministry

Kapawa entered the nation 1914 p. 192

- began A Study of the Psychology of the Law 4-
- for the Shinkawa stems of 1860
- Order of the Sacred Treasure, 1st class, posthumous
anti-theological - "We must evangelize the Japanese
Chal from Theology" - p 198

This is a great occasion, - in
^{old} the class of '32 of course, a reasonable
time. But so also, I want to add
for the class of '42. After 40 years
we are finally receiving the respect we
deserve: a full-scale choir performance
this noon at a Princeton luncheon. Few
of our professors ever expected us to rise that
so high.

I remember our first ^{of Testament} ~~class~~ class. It was
on the ^{ground} floor of Stuart.
We sat down, and just as Dr. Gehman was
about to begin - a dog wandered in thru
the open door. Dr. Gehman stopped. Looked at us.
~~the~~ Looked at the dog. Looked back at
Vance Cummings sitting in the front row. "Mr.
Cummings," he said, "will you please take the
dog out. We've got to draw the line
somewhere here." No respect. But today we
came into our own.

1) ... out ...
... ^{h.} ... the class of 32 ...
... as far as ... is ...
... a great ... After
40 years, ...
the report ...
... a full choir performance at the lecture
this week.

It has ...
... in ...

At 15 minutes by

- three days. I was very
not all at ~~once~~ ~~at~~ ~~the~~
~~same~~ times then I at ~~the~~ ~~same~~
light ~~and~~ I ~~was~~ ~~in~~ ~~the~~ ~~15~~
~~minutes~~ ~~of~~ ~~the~~ ~~day~~. But I ~~was~~
I ~~was~~ ~~delighted~~ ~~to~~ ~~find~~
by ~~the~~ ~~way~~ ~~of~~ ~~the~~ ~~day~~
but ~~the~~ ~~day~~ ~~was~~ ~~not~~ ~~so~~
I ~~was~~ ~~delighted~~ ~~to~~ ~~find~~ ~~in~~
a ~~few~~ ~~minutes~~ ~~of~~ ~~the~~ ~~day~~
you ~~the~~ ~~day~~ ~~was~~ ~~not~~ ~~so~~

① Non Christian World Population.

1792. 557 m. non-Xns out of 731 m. total world pop. (Green)

(Yun Chittu)

1890 1,047 m.

1966. 2 bill. non-Xns., out of 2 bill. 900 million total

1977. 2 bill. 650m. non-Xns. out of 3 bill., 700 mill.

② Missionaries from Princeton Seminary

First one in 1818, Woodward to Ceylon (ABC FM)

In first 25 yrs - 50 grad. to mission field

In second 25 yrs - 75 "

③ UP missionaries

1959 - 1261

1964 - 1042

1969 - 924

1974 - 474

1976 - 397

1977 - 356.

1982
1812
170

(2)

Our roots here go back farther than '42 or '32 or even 1882.

~~Our roots here go back even farther than the great~~
~~classes of '32 & '42 can remember. That first class of all the~~

classes ~~which entered~~ I've been doing some erratic browsing in ^{books of dusty old} the ~~old~~ files at Spear Library. ^{The} ~~That~~ first of all the seminary classes, which entered ^{in 1812,} 170 years ago, had 46 members, ^{with 10 the home &} 10 professors, Archibald Alexander, ~~in 1812.~~ Samuel Miller joined Alexander in the faculty the next year, 1813. ^{Within 2 years,} ~~in 1814,~~

the seminary's second year, it did my heart good to find that the students ^{One building, two} formed a missionary society. ^{That was} A theological class, ^{was} preparing them for the Presbyterian ministry. ^{These are good roots. Enquire me of, as} professors and a missionary society. ^{These are good roots. Enquire me of, as} a ^{tree} ~~missionary~~ society. ^{to grow} I speak more of ^{the} ~~missionary~~ roots. ^{It takes all kinds of roots} It takes all kinds of roots. ^{That first little cluster of students, back here in 1814} ~~missionary~~ roots. ^{is the missionary root.} ~~is the missionary root.~~

Remember. 3 do no justice to blacks a sweat for the min's a sum. In the. educ.

They called their ~~society~~ ^{group} "The Society of Enquiring Respectfully into the General State of Religion," ^{They met} meeting on the first day of every month "except," as they carefully noted, "when it interferes with the Sabbath." [Eric Liddle would be proud of them] They recognized a difference but ~~not~~ no separation between ^{foreign} ~~domestic~~ ^{travelling} ~~missionaries~~ ^{missionaries} abroad and ^{settled} ~~missionaries~~ ^{pastors & congregations} in our own country - hence the ^{noted} ~~scope~~ ^{scope} of their inquiry ^{included} "the General State of Religion."

This information comes from a little pamphlet the Society published in 1817, on "The Origin, Progress & Present Design of the Society of Enquiring Respectfully into the General State of Religion, and the Theological Seminary Established at Princeton, New Jersey." Sometimes their phrase waxed a little purple. "... our grand design is, that by...ascertaining the wants of our fellow men [sicist language, I'm sorry], and discoursing upon them with each other, the spirit of missionaries may be enkindled, and cherished amongst us. That thus each may assist to fan in the bosom of his fellow, that flame ~~that~~ which burnt with such fervent zeal in the breasts of the apostles, & early Disc: a flame which the blood of a host of martyrs could not quench. The spirit which we endeavour to

excite.. is the same which led a Luther, a Calvin, a Knox.. to bid defiance to the chh of Rome.. It is the same spirit which now warms the hearts of Carey [in India], Morrison [China] & Newell. And it is a spirit which we trust will continue to glow with increasing and indistinguishable ardor, until we need say to his brother, 'know then the lord.'

> The seminary president, Alexander, appeared in fact, it may have been the student enthusiasm which led to the birth of the Society in March, that led Alexander, when he was asked to address the Sem. Assn in Phila. two months later, to preach one of his most famous sermons, a sermon on missions - precisely during the current of that 'evangelization' which was that year of 1814.

When the Society was first was 21. Twenty of them became and continued to be members of the society ~~while their course~~ as long as they were in the seminary. Much as I love of belief in missions ^{stubborn} it couldn't have been easy to stay out of a mission soc.?

I have a sneaking admiration for that No. 21. And I'm rather glad that even then Princeton made room for non-conformists. I wish I knew which of the 21 he was. At first I thought he must have been ~~the one~~ ~~who left~~ Benjamin Richards who left the seminary after one year and 15 years later was mayor of Philadelphia - but the dates don't match. ^{Richards} ~~he~~ didn't enter the seminary until a year later, 1815, not 1814.

Incidentally, out of the 16 graduating members of that first class, ^{from} ~~five~~ actually did become missionaries, all within the bounds of the United States, ^{known} in Seth Corbridge to Wisconsin - ^{Wm. A. McDowell} a fifth became General Sec. of the Press.

Board of Domestic Missions ^{was Henry Woodward, who came to the sem. from Dartmouth.} The first foreign missionary. I came across in the records ^{at Cayton} ~~threw out~~ ^{where he was sent} a year after in the fifth graduating class, in ~~1818~~ the class of 1818, and died on the foreign field. ~~His name was Henry Woodward, a graduate of Dartmouth + Princeton.~~ In seminary with Woodward, one year below him, was another man who became a missionary. Charles Hodge of the class of 1819.

We sometimes forget that he was first a scientist (Dr. McCord tells me that was his Princeton undergraduate interest), and then a missionary, as he was designated, at the Falls

The class of 1815 also sent out Princeton's second foreign mission, and
 the ecumenicity of that early ~~missionary~~ Princeton missionary spirit
 is ~~also~~ worth noting. ^{ecumenicity} ~~was~~ was not the intended purpose, actually,
 of the early ~~faculty faculty~~ ~~Board~~ ^{Board} for ~~decs~~ ^{seminary}. Princeton was founded, in large
 part, it must be admitted to keep the club soundly Presbyterian. But
~~its mission can't be~~ when old roots produce new shoots, when theology
 expresses itself in mission - ecclesiastically, if not historically - ^{the shoots} students
 are not always copies of their ^{roots} ~~teacher~~. That second foreign missionary
 was Jonathan Rice, who had an MD for the U. of Penn. before he came to the seminary,
 and went out as a ~~missionary~~ an ordained missionary ~~physician~~ physician to join
 Judson in Burma. Not even a classmate of Charles Hodge, apparently, could
 make long with Morrison Judson without being or becoming a Baptist.

It would appear that ^{there were} other ecumenical stirrings in that student
 body. Another member of the same class, John Johns ~~went on~~ ^{was} might
 be called ^{Princeton's} ~~a~~ missionary to the Episcopalians - or was he, the object of ^{ideal} ^{a successful} Episcopal
 under-missioning? ^{the result} anyway, was that he became the Episcopal Bishop
 of Virginia. At the same time, but a year below Woodward and Hodge and Johns,
 in the class of 1820 was the first German Lutheran at Princeton - ~~a father~~
~~and~~ ~~of~~ ~~ecumenical~~ ~~leaving~~ ~~of~~ ~~the~~ ~~still~~ ~~more~~ ~~ecumenicity~~. Samuel Schmecker became
 the first of foreign professors of Gettysburg Luth. Theol. Sem.

Missioning, ecumenical - and by 1842 international. As a member
 of the class of 1942 I am proud to salute the class of 1842 for adding
 a third supporting element to our old Princeton roots. The first international student
 I find in the records - ^{As far as I am} ^{not} ^{proven} to have made a scientific search -
 was Des Minician ^{Sennakerim} ~~Sennakerim~~, an Armenian from ^{the} ^{1840s} ^{was} ⁱⁿ ^{the}
 class of 1842 ~~it was listed~~ ^{returned to Turkey to become} as a physician ~~resident~~ ^{resident} in Constantinople. The

There were other missionary names at Princeton about that time, even more famous than Coke - names like Forman of India ('47) & Verus of China ('50) ^{John} ^{'50, went to} ^{China} ^{Min work} gave his name to the celebrated Verus Method ^{the chosen the} emphasizing a ~~three self strategy~~ ^{by the} a three-self strategy ^{of} ~~the~~ ^{missionary} ~~policy~~ ^{Self-govern mission field - self-government self-support ed self-education} ~~propagation~~ ^{Verus would be shocked + probably firmly pleased to find that the one thing common to the church copy for its own} ~~of~~ ^{strategy which} ~~emphasizing~~ ^{strategy} ~~of~~ ^{emphasizing} ~~the~~ ^{picked up by} ~~missionary~~ ^{China as its own} ~~state~~ ^{state} ~~approved~~ ^{approved} ~~pattern~~ ^{pattern} ~~for~~ ^{for} ~~religion~~ ^{religion} ~~in~~ ⁱⁿ ~~an~~ ^{under an} ~~atheist~~ ^{atheist} ~~state,~~ ^{state,} ~~was~~ ^{was} ~~the~~ ^{the} ~~Three-Self~~ ^{Three-Self} ~~Movement.~~ ^{Movement.} ~~When~~ ^{When} ~~the~~ ^{the} ~~old~~ ^{old} ~~roots~~ ^{roots} ~~are~~ ^{are} ~~seen,~~ ^{seen,} ~~you~~ ^{you} ~~can~~ ^{can} ~~know~~ ^{know} ~~they~~ ^{they} ~~can~~ ^{can} ~~produce~~ ^{produce} ~~the~~ ^{the} ~~most~~ ^{most} ~~striking~~ ^{striking} ~~of~~ ^{of} ~~shoots.~~ ^{shoots.} ~~Who~~ ^{Who} ~~would~~ ^{would} ~~have~~ ^{have} ~~dreamed~~ ^{dreamed} ~~that~~ ^{that} ~~...~~ ^{...}

~~Charles Forman of India produced new shoots never known laid down some deep~~ ^{India after 30 years because of} ~~even still deeper roots never known, might have in Princeton when he left the field because~~ ^{of} ~~ill health. His son John, at a student at the university~~

Charles Forman of India, class of 1847, sent a son back to Princeton, ~~John Forman~~ ^{John} ~~was in the university, & about to enter seminary, when he joined to college of~~ ~~seminary. And out of that old root, came one of the most teamed up with interested~~ ~~with others, came one of the most amazing Princeton missionary stones of all:~~ ~~the beginning of the Student Volunteer Movement that reinvigorated and revitalized the~~ ~~American student mission movement as the 19th c. became the 20th.~~ ~~The names that are stamped on its beginnings are Wilder, Forman, Math &~~ ~~Speer. Three of the four were Princetonians, & it all began at No. 12 Stockton~~ ~~St. where an old Princeton tradition, ^{dated back to 1814} was revived in the Wilder home - ~~the~~~~ ~~beginning of a student missionary group - The Princeton Foreign Mission Society. (The younger Wilder,~~ ~~& the younger Forman, both students at the Univ. were members - & Forman was about to~~ ~~enter the seminary.)~~

little old man whose chin sticks out as sharp as you can think. He has no teeth and therefore his nose is about to meet his chin. His voice is fine and soft like a woman's, though it is loud and pleasant. He is a powerful preacher. (To see him walk would make you think of Uncle Russell Russell, but to hear him talk would make you think of priest York.) He hears us recite twice a week. His son Addison hears us four times, Dr. Hodge four, and Dr. Miller two - making two recitations a day."

Then he describes Princeton town.

"These (are) some of the handsomest gardens in this neighborhood that you ever saw... You have no conception how some men live and spend money here. Keep a gardener, perhaps for a thousand dollars a year, who cultivates 3 quarters or an acre, ^{"- a gardener who} and ^{it} doesn't raise anything at all really useful but those little flowers just calculated to please the eye.. Ah.. some literally 'have more than heart can wish, their eyes staid out with fatness' while others are starving with hunger.. May God bless you and yours in the prayer of your affectionate son, D. Cook." ~~Cook graduated in 1845~~, He's a little hard on flowers, I ~~think~~ ^{think} - but at least he had his priorities right ^{of human needs.} ~~straight~~. Cook graduated in 1845 and went out as a missionary, "to the coal regions of Pennsylvania". His godson Thomas, class of ~~1845~~, became a missionary to Korea and Manchuria. Old roots; new shoots.

There was a Forman in school with Cook, graduated 2 years later in 1847 and sailing to go to India where he fished Formosa Christian College. Aid out of that old root came one of the most amazing Princeton mining story of all. The begining of the Student Whiter Mount that revolutionized the American wild mission at the end of the 19th c. The names that are

Robert Wilder started it, & Forman joined it when both were undergraduates at the Univ. ~~Forman~~ In like the Old Society, it met on Sunday, and its motto, "The Evangelization of the World in My Generation" became the watchword of a movement that was to revolutionize the American ~~the~~ Church: world mission - the Student Volunteer Movement.

In 1886, when Wilder was still at the Univ., & Forman was a midday at the seminary, the two of them were sent on a winter tour ^{to recruit students for mission} of college campuses ~~that~~ ^{They got out ~~and~~ hesitantly, but before they were off in that one hour they had} reached 44 college campuses ~~at the almost~~ ~~start~~ / ~~it had started~~ the churches with ^{a list of} ^{and} over 2,000 college students, men & women, volunteering ~~to~~ go ~~abroad~~ for overseas service in mission. Old Princeton notes - at 16,000 by the end of the year new students, historians say, - 16,000 new ~~missionaries~~ foreign missionaries went out across the world in the next four decades as a direct result of that Student Volunteer Movement. (John R. Holt, 5 Decades - a Round View). That first year Princeton alone sent in a terse report: "Princeton now stands Seminary 27, College 22 for Missions" (RW Braisted, In This Generation, p. 36). The first to go was John Forman, forty colleges had each decided to support its own mission - & Princeton College asked Forman to be its ~~agent~~ ^{one of} ~~representative~~ agent to India.

Americans are highly vulnerable in their religious life. It would appear that we are easy prey for false prophets, and no false prophet is so readily available as that of an easy faith—a faith that makes few demands and falls away when severely challenged.

Given these four trends, is there any basis for being hopeful about the future of religion in the United States? How is it possible to predict religious renewal for the immediate years ahead? Certainly efforts to deepen spiritual commitment among the populace will be exceedingly difficult. But they would be *impossible* if Americans were basically indifferent or hostile to religion. But they are neither. The vast majority of Americans (and even high percentages of those who presently say religion is not very important in their lives):

- (1) want their children to have religious education or training,
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Not only do Americans want to see religion become stronger in our society but feel this will actually be the case. Nearly four times as many Americans think religion in the future will be more important for people in our nation than believe it will be less important.

Survey research—and I'm sure your

own experience—reveals certain working assumptions about people in this nation through which the churches can widen and deepen their impact. These are (1) that most of us are searching and feel the need to grow spiritually; (2) that none of us has arrived (Even those persons surveyed who feel they lead a very Christian life want their faith to become even stronger.); (3) that we need help in our journey from others acting as spiritual counsellors; (4) that we want fellowship with others (The international survey referred to earlier shows Americans to be intensely lonely at times and alienated from others.); and, finally, (5) that God travels with us.

With regard to the last, many Americans have the conviction that God has dramatically entered their lives. Our recent international survey on values shows that as many as seven in ten have felt at some point as though they were close to a powerful spiritual life force that seemed to lift them out of themselves, and fully half of these people say that this experience has altered their outlook on life in some way. One-third of Americans say they have had a religious experience—a particularly powerful religious insight or awakening that changed the direction of their life—with most saying this experience involved Jesus Christ. This proportion has remained remarkably constant over the years. Of particular interest is

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Certainly the key goal of churches is to bring people into a closer relationship with God, to encourage people to open their hearts to Him. D. S. Cairns in his book, *The Faith That Reveals*, writes: "It is quite clear that the whole teaching of Jesus Christ about God, expressed alike in His words and in the whole fashion and mould of His character, implies that God is always nearer, mightier, more loving and more free to help everyone of us than anyone of us ever realizes."

As I indicated earlier in my talk, Americans today appear to be on a spiritual quest of major proportions. If the clergy of our nation are able to satisfy these spiritual needs and, through creative ways, bring people into a loving relationship with God—and enable people to nourish and sustain this relationship—the final two decades of this century could, in fact, represent a unique chapter in the history of religion in the United States. These final two decades could become a time when the American people reaffirm and deepen their religious faith.

Old Roots, New Shoots

by

Samuel H. Moffett

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*Appointed Professor of Ecumenics and Mission at the Seminary last year, Dr. Moffett came to Princeton from the Presbyterian Theological Seminary in Seoul, Korea, where he was Associate President and Professor of Church History. Widely known for his work as a missionary educator to Korea, he has directed the Asian Center for Theological Studies and Missions since 1972. The author of two books, Moffett has recently, with two colleagues, published a third, *First Encounters: Korea 1880-1910*. The text of his keynote address for the annual *Alumni/ae Banquet* appears below.*

There are people I know who hate reunions. They avoid them like a budget cut. Nostalgia ranks very low in their list of virtues. But tonight I must express a dissenting opinion. What I have to say is something of a rationale for nostalgia. My thesis is that new shoots grow best out of secure roots, and that if we can't live comfortably with our past (sometimes celebrating it as we do tonight and

sometimes just forgiving it), we probably won't be happy with our future, either.

So to celebrate our roots and to give the evening a touch of class, I have brought along my own personal piece of nostalgia. Here it is—my laundry bag from 309 Alexander Hall. Forty years old! They don't make them like that any more. That's true, they don't make them like that any more, but who wants a future made of old laundry bags? What we really celebrate tonight is not just our roots, but what grows out of them—old roots, new shoots.

Princeton's roots go back farther than even the Old Guard here can remember. Browsing rather unsystematically through Speer Library recently, I found that the first of all the Seminary classes, the one which entered 170 years ago in 1812, consisted of four students meeting in the home of their one lone professor, Archibald Alexander. Now that's a better faculty-student ratio than we have today, but what made it a good beginning was not the student-teacher ratio but the

teacher, his vision for the future and his students. Alexander, as Dr. Mackay once pointed out (*Sons of the Prophets*, p. 11) came to Princeton with at least three great dreams: he wanted a seminary for biblical, Presbyterian theological education; he wanted justice for America's minorities; and he wanted a society for foreign missions.

As the institution took shape those dreams became our roots, three roots of which we can be very proud. I hope you will forgive me if, as a missionary, I speak more about the mission root, than about the other two.

The mission root grew fast at Princeton. I was delighted to find that on March 1, 1814, two years after the first Princeton students entered their little seminary, they organized a missionary society. They gave it a long name, "The Society of Inquiry Respecting Missions and the General State of Religion." That was the first shoot out of the old roots, as it were. They met on the first day of every month and focused their attention on the subject of missions, both foreign and domestic. The little pamphlet the society published in 1817 (*A Statement of the Origin, Progress and Present Design of the Society of Inquiry Respecting Missions of the Theological Seminary Established at Princeton, New Jersey*. Trenton: G. Sherman, 1817. 20 pp.) reports that the whole number of students in the Seminary in 1814 when the society was formed was 21, and that 20 of the 21 joined the missionary society. Much as I love and believe in missions, I have a sneaking admiration for number 21. It took a strong character to be the only one to stay out of an enthusiastically formed new group when everybody else in the Seminary was joining up. It encourages me to find that even then Princeton made room for non-conformists. The record doesn't tell us which of the 21 was the rugged individualist. I thought for a while he must have been Benjamin Richards who left the Seminary after his first year here and turned up 15 years later as Mayor of Philadelphia. A fit fate, I thought to myself, for anyone who refused to be a missionary. But I was wrong. It wasn't Richards. The dates don't match. Richards didn't enter the Seminary until a year later.

By the time that first class graduated in 1815, 16 students had become members for longer or shorter periods, and four of them (25%) became missionaries. All four served within the bounds of the United States. The society recognized a difference, but did not separate "foreign

missionaries abroad" from "travelling missionaries in our own country," and welcomed a third category, those preparing to be "settled pastors of congregations," into full membership, asking only that they all have a heartfelt concern for mission to the whole world. The first foreign missionary I came across was Henry Woodward from the fourth graduating class in 1818. He came to the Seminary from Dartmouth, went to Ceylon, and died where he was sent, out there on the foreign field.

In the next class, the Class of 1819, ten out of 26 became missionaries, and another was editor of a missionary magazine simply called *The Missionary* (Benj. Gildersleeve). One of the ten was Charles Hodge, who became better known for other things, but for a year or so after seminary was designated a "missionary to the Falls of the Schuylkill." The diversity of the missionary outreach of that Class of 1819 teaches me that perhaps we should put the "s" back on the word "mission." Mission is missions. One of the ten became a missionary to the slaves of Alabama (L. D. Hatch), one was a missionary teacher of the deaf and dumb in Hartford, Connecticut (Wm. Channing Woodbridge). Two were missionaries to the Indians (Epaphras Chapman to the Osage tribe along the Arkansas River and Job Vinal to Ramapo, New York), and Thomas Scudder Wickes, who had come to Princeton from Yale, rather grandly

styled himself "missionary to the southern states." The tenth and last missionary from that class went all the way to Burma—Princeton's second foreign missionary.

Here I would like to point out a rather unexpected characteristic of those missionary roots in Princeton's past—their ecumenicity. I say unexpected, because ecumenicity was not the intended purpose of the Seminary's founders. Princeton Seminary was established in large part to keep the church soundly Presbyterian. But when old roots begin to produce new shoots, and especially when theology expresses itself in mission—ecclesiastically, if not botanically, the shoots will not always be clones and copies of the original. Paul was not another Peter. And that second foreign missionary from Princeton was not a Presbyterian. He was a Baptist. Jonathan Rice, Class of 1819, came to Princeton with an M.D. from the University of Pennsylvania because Burma needed doctors, and he was ordained a Baptist probably because he was going out to join Adoniram Judson in Rangoon. Not even a classmate of Charles Hodge could work long with Adoniram Judson, apparently, without being or becoming a Baptist. In the same ecumenical spirit on Princeton's part, another member of that class became the Episcopal Bishop of Virginia (John Johns). And in the next class, Samuel Schmucker, the first German Lutheran at Princeton, went on to be the



Dr.
Moffett

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by

Samuel H. Moffett

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There are people I know who hate reunions. They avoid them like a budget cut. Nostalgia ranks very low in their list of virtues. But tonight I must express a dissenting opinion. What I have to say is something of a rationale for nostalgia. My thesis is that new shoots grow best out of secure roots, and that if we can't live comfortably with our past (sometimes celebrating it as we do tonight and

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first and founding Professor of Gettysburg Lutheran Theological Seminary.

Another important character of the missionary root at Princeton was its racial inclusiveness. The first international student I was able to find, thanks to the cemetery's guides, was a man named Guy Chew. I wonder if I am quite correct in calling him international. His name sounds Chinese, but Guy Chew was more American than all the other students combined. He was pure Mohawk Indian; converted to Christianity, he wanted to be a missionary to his own people and was welcomed into the Seminary. Tragically he died in 1826 while still in school, only 21 years old. He is buried in the cemetery on Wiggins Street not far from the graves of the University's first presidents, Aaron Burr, Jonathan Edwards, and John Witherspoon. I like to think that Guy Chew, in death at least, and even before that in the Seminary community, received a small measure of that justice for minorities of which Dr. Alexander dreamed.

What did the Seminary look like back in those early years? I have a copy of a letter which holds particular interest to me because it was written by a student in 1842, a hundred years before my own class graduated in 1942. His name was Darwin Cook, and he is trying to describe the campus to his mother. From the top of a stagecoach out on Mercer Street, he says, there is first a gate and a gravel walk through the middle of the yard to the front door of Alexander Hall, and on the left "a brick house among the trees. Dr. A. Alexander lives there."

"That other little building with white pillars . . . is the chapel where I live—that is, I have a room under it . . . You can't see where I get through the hatchway into the underground room of the chapel." There must have been a housing problem then, too, and the solution, apparently, was to push the overflow into the chapel basement. There were four professors by then. The students recited before Professors Alexander and Miller twice a week, making a total of "two recitations a day" for the students. "Dr. Hodge," he writes, "is a little red-faced man, round and snug . . . Dr. Alexander . . . a little old man whose chin sticks out sharp as you can think. His voice is fine and soft like a woman's, though it is round and pleasant." Then he goes on to describe Princeton town:

There (are) some of the handsomest gardens in this neighborhood that you

ever saw . . . You have no conception how some live and spend money here. [They] keep a gardener, perhaps for a thousand dollars a year, who cultivates three quarters or an acre and . . . doesn't raise anything at all really useful but those little flowers just calculated to please the eye . . . Ah . . . some [people's] 'eyes stand out with fatness' while others are starving with hunger . . . God bless you and yours is the prayer of your affectionate Son, D. Cook.

A little hard on flowers is the way Darwin Cook comes across to me over the years, and a little hard on professors, and on the rich, too. But he had his priorities right on human need. When he graduated in 1845, he went out as a missionary to the poor and hungry, "to the coal fields of Pennsylvania." His grandson Thomas Cook, Class of 1908, who let me copy the letter, was a missionary to Korea and Manchuria. Old roots, new shoots.

I'm proud of the way those old roots produced! We may criticize the Princeton past all we will, for there is much to criticize, but those international, ecumenical, missionary roots grew trees, not just "little flowers calculated to please the eyes" of the kind that displeased Darwin Cook.

Take that early, ecumenical sprinkling of Baptists, Episcopalians—and by 1842, *mirabile dictu*, even a Roman Catholic missionary priest (Augustine Hewwit) appears in the Seminary's biographical records. Hewwit graduated to become a Redemptorist missionary for 15 years and editor of the *Catholic World*. With a leavening like that in our roots, it was perhaps no accident that the World Council of Churches was born, in a way, right here on the Seminary campus at Springdale. Late in 1935 William Temple, Archbishop of Canterbury, came to Princeton for an informal meeting with the then President, J. Ross Stevenson, and members of the Life and Work, and Faith and Order committees of the early ecumenical movement. Sitting on the sofa in what is now Dr. McCord's living room, the Archbishop touched off a spirited discussion with the remark that in his opinion, "the time had come for an interdenominational, international council representing all the churches." Out of that meeting came the first recorded consensus "to take suitable action toward the formation" of the World Council of Churches.

Speaking of new shoots from old roots, it is also no accident that in the present

graduating class, the Class of 1982, is a full-fledged member of an official, presbytery-level constituent committee of the Committee on Church Union; and she (not he) is PCUS not UPCUSA.

Princeton's old missionary roots have produced not just a tree or two but a veritable forest. John Nevius, Class of 1850, gave his name to a strategy of mission called the Nevius Method that when transplanted from China where Nevius was a missionary, into Korea, produced the fastest growing Presbyterian Church in the world. They say that Korea's Protestants, most of them Presbyterian, build six new churches every day! Old roots, new shoots.

In the 1880s Princeton gave to world missions a revolution unmatched since the breakthrough by William Carey at the beginning of the modern missionary movement a hundred years earlier. This second missionary revolution began in 1883 at No. 12 Stockton Street, where Robert Wilder, then a student at the University, formed a Princeton Missionary Society much like the old Seminary society of 1814. He gave it a new watchword, "The Evangelization of the World in this Generation," and was joined by John Forman who was about to enter Seminary. Both students were sons of missionaries to India. In 1886 the two Princetonians were persuaded to set out, very hesitantly, on a winter tour of college campuses to recruit volunteers for foreign missions. Before they were through with that one tour, they had spoken on 44 college campuses and had shocked a score of mission board headquarters with a signed list of more than 2,000 college students, men and women, volunteering for overseas service in mission. Forty colleges decided each to support at least one missionary of their own. Princeton College chose John Forman from this Seminary, and Princeton sent in this terse report: "Princeton now stands Seminary 27, College 22 for missions." Historians say that in the next few decades, as a direct result of that Student Volunteer Movement, 16,000 foreign missionaries went out across the world (R. W. Braisted, *In This Generation*). Old roots, new shoots.

One of the happiest by-products of that missionary revolution was a new internationalization of the campus. After Guy Chew in 1826, it was almost 20 years before any nationality other than Canadian or British came to the Seminary. The next, I think, was Der Minasian Senakerim, an Armenian from Turkey in the Class of 1842, and after that there was

another long drought until nearer the end of the century when Princeton rediscovered the world. But after it moved out into mission in the 1880s, the picture changed. In the in-coming Class of 1911, for example, eight out of the 32 new students were international—one Japanese, one Ceylonese, two Irish, an Englishman, a German and an Italian.

There is a poignancy, this year, to our memories of Princeton's international students. Bishop Samuel, an outstanding leader in Egypt's Coptic church, died in the hail of bullets that killed Anwar Sadat by whom he was sitting on the platform that fatal day. I knew him as Father Makarios back here in the '50s. I think of a host of others, but the two who have probably meant the most to me over the years are Toyohiko Kagawa of Japan and Kyung-Chik Han of Korea. Kagawa (15M), the apostle to the poor, was to the '20s and '30s what Mother Theresa is today—a symbol and perhaps the best model since Francis of Assisi of how to integrate evangelism and social passion into a consistent Christian witness. "He who forgets the unemployed, forgets God," Kagawa reminded the church. He lived in the slums with the forgotten ones, yet insisted with equal zeal on spending at least half his time in nation-wide evangelistic rallies across the face of Japan (Wm. Axling, *Kagawa*, p. 28; C. W. Iglehart, *Cross and Crisis in Japan*, p. 95).

Then there is Kyung-Chik Han (29B). He worked his way through Princeton by washing dishes in one of the clubs, Warfield, I think. Back in Korea he was caught in the communist take-over of North Korea and led a penniless group of some 27 refugees to freedom in the south. It surprises some who know him as a great evangelist that before he left he had tried to organize a Christian Socialist party for a free North Korea, but was blocked by the communists. In the south, the little church he organized with his 27 refugees in 1946 now has a membership of 50,000, and if a membership of 50,000 in one congregation sounds a bit incredible to you, let me make it all the more incredible by adding that he and his successor have done it without one-issue emphasis on church growth. With a simple mixture of social compassion and unembarrassed evangelism that church has kept hiving off its members to start 500 new churches over the years, and still has a membership of 50,000.

With our Seminary roots branching out like that all over the world, it did not overly surprise me to find when I returned to Princeton last fall that this is probably the only theological school in the West with a student today from mainland China, a young man who represents in his own shy and modest way one of the most exciting and unexpected developments in global Christianity of our

time—the rebirth of the Church in China.

How often we have been told that missions failed again in China. As a participant in that failure, I have myself often confessed to some of our very real mistakes and weaknesses in mission in China. Not long ago that student from Shanghai came up and whispered almost fiercely in my ear, "You missionaries in China did not fail." Well, if we didn't, we came pretty close to it, but I know what he meant. Whether we failed or not, the Chinese Christians didn't. Wiped out, buildings in ruins or confiscated, organization shattered, the church never lost its roots. When the hardest days ended after the death of Mao Tze-Tung, up through the scarred ground came the stirrings of new life and such startling evidences of growth that we have thrown away all our statistics. At best there were never more than three million Christians in China back before the revolution. Today they say there are at least twice as many, some say four, five, six times as many.

Old roots, new shoots. But let's not let nostalgia carry us too far away from the Book, even on a reunion evening. What was it that the Apostle Paul said? "I planted, Apollos watered." I'm not sure that Princeton should claim to be a Paul; we are more like Apollos, "but God gives the increase." John Calvin, who once started a little theological school of his own, would say "Amen" to that.

40 Years Later

by

Eileen Moffett

Eileen Moffett, before accompanying her husband to Princeton last year, was Director of the Korea Bible Club Movement in Seoul. She taught Christian Education and English at the Presbyterian Theological Seminary there. Having attended Alumni/ae Day activities with her husband, Dr. Samuel H. Moffett, Class of 1942, she has written the following account of their 40th reunion.

If any gauge could be applied to test the loyalty of a Princeton Seminary class to its alma mater it might not be out of line to suggest a glance at the level of participation in the annual Roll Call. By whatever standard of measurement, though, it would be hard to find a more enthusiastic and unshamedly devoted group of alumni than the class of '42. This was a banner year for them. The 40th reunion year. How did it roll around so fast?

The reunion event began with a huddle by six class members who were close enough to the campus to form a working committee. The chairperson was Ansley

Van Dyke, for 40 years Pastor of the Presbyterian Church of Toms River ("The Bishop of South Jersey"). He was ably assisted by Bill Felmeth, Vice President of Princeton Seminary. They must have lighted some kind of fire in the hearts of the "old grads" because Harlan Naylor came by train with his wife all the way from Morning Sun, Iowa. Bill Grosvenor flew in from Florida. Bill Silbert drove down from Rhode Island both for the reunion and also to see his son graduate in the Class of '82. And Varre Cummins showed up from North Carolina.

I think everyone was particularly pleased to see Varre Cummins because no doubt they all remembered the day forty-three years ago when this class gathered in Stuart Hall for Dr. Gehman's introductory lecture in Old Testament. A dog wandered lazily into the room during the opening prayer. Dr. Gehman looked up over his glasses and remarked wryly, "Mr. Cummins, will you please get that dog out of here—we've got to draw the line somewhere!"



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Twenty-one men out of a total of 101 class members came back for the reunion, most of them bringing their wives. There were 60 that year who received the Th.B. Degree signed by Dr. John A. Mackay, President, and Dr. Robert E. Speer, Chairman of the Board. Seventeen men took the Th.M. with this class. Twelve others are listed as Special Graduate Students, and 12 more were members who started Th.B. (now M.Div.) work but didn't finish degree work here. That's almost 21% of the class back for reunion! At least eleven members have died, and the addresses of about seven others cannot be tracked down. So, it was actually 24% of those alive and well and accounted for who returned to the campus on May 31st for the two days of nostalgia. With Merle Irwin, who started with the class but finished in '43, that makes 25%. Not bad!

I was lucky enough to find the 130th Annual Commencement program for 1942 in an old scrapbook. The service was held then, as it is now, in the Chapel of Princeton University. Robert E. Speer gave the invocation; Minot C. Morgan, whose son Edward was one of the graduates, read the Scripture. Prayer was offered by the Rev. Frank Niles. The title of the Commencement address sounds stirring and relevant for men going into the gospel ministry during World War II: "The Challenge of Stern Days." It was delivered by the Hon. and Rev. Henry John Cody. Excerpts from Handel's *Messiah* were sung by musicians from the Westminster Choir College. Who knows—perhaps it was Dr. J. Finlay Williamson, himself, directing. He taught music to the men of this class at the Seminary. My husband still remembers the day he told them that they should be able to direct a

choir with any part of the body—even the stomach!

The Rev. Lewis S. Mudge of the Class of '95 pronounced the benediction. Coming down that long aisle were men born in 14 foreign countries and 29 states. There were no women. And probably only four genuine international students. Those four were William John Johnstone Herron (from Northern Ireland), Christopher Tang (China), Vadakan P. Thomas (India), and Antonio Serrano (Spain). Some others in the class, however, were born abroad but were either U.S. citizens from birth or were in the process of becoming citizens. Such would have included Vartan Hartunian (Turkey), Ed Jurji (Syria), Andrew Edgar Harto (Hungary), Alexander Balden (Italy), John Jansen (The Netherlands), John Pott (The Netherlands), Elie DeLattre (Switzerland), Georges Barrois (France), Samuel B. Marx (India), and Charlie Robshaw (Dublin, Ireland). A few others were born abroad to missionary parents. They included Reuben Archer Torrey, III (China), Herbert F. Thomson, Jr. (China), W. W. Moore (China), Clyde Allison (China), Sam Moffett (Korea), Sam Crothers (Korea), and David Woodward (The Philippines).

The largest number from any single U.S. state came from Pennsylvania, with 22. Iowa and New Jersey tied for second place with six each. That's not much more than China with five. Perhaps the biggest surprise is that California sent only one student to this class.

If you include all four categories of class members mentioned earlier, these 101 men have in the intervening 40 years served 331 different congregations. That averages out to 3.27 per man. Since some of them spent most of their time in other

ministries, it's quite an impressive record. The prize for largest number of single congregations served by any one class member goes to James F. Moore, with ten. On the other hand, Ansley Van Dyke spent the entire 40-year period in one congregation watching it grow from 127 members in 1942 to 2,700 today. Sharing second place for largest number of churches served are Sam Crothers and Art Haverly, each with seven.

Although not sure, I think another prize goes to John Lawrence Reid, Jr. He received an advanced degree (D.Min.) from San Francisco Theological Seminary at the age of 65. Has anyone in the Class of '42 been awarded an earned degree at an age greater than that?

Figures and statistics are rather fun; here are some more. In addition to those men who gave the best years of their lives to the pastoral ministry in those 331 congregations, the Class of '42 produced 13 foreign missionaries. They served from three years to 35 or so in Peru, Guatemala, Chile, Nicaragua, Honduras, Mexico, Colombia, Iran, Lebanon, China, Korea, Hong Kong, Taiwan and India. By the way, that's almost 13% of the class serving the world outside the United States—a good, solid tithe!

So, we now have pastors and foreign missionaries. But that's not all. This class has produced five heads of theological institutions: Arnold Come and Olaf Kenneth Storaasli in this country; Torrey and Moffett in Korea; and Vadakan Thomas in India. There is one seminary Vice President, Bill Felmeth; one Senate Chaplain, Dick Halverson; and one Moderator of the General Assembly, James R. Carroll.

There are seminary professors and deans who have taught at Bloomfield Seminary; Luther Seminary, St. Paul; Evangelical Seminary in Meyerstown, Pennsylvania; Leonard Theological College, Jabalpur, India; Evangelical School of Theology in Reading, Pennsylvania; Columbia Seminary; Austin Seminary; Princeton Seminary; Lincoln United Theological Seminary; United Theological Seminary in Dayton, Ohio; St. Michael's Theological College in Seoul, Korea; the Presbyterian Theological Seminary of Korea; the Asian Center for Theological Studies and Mission; Mar Thoma Theological Seminary, Kottayam (Kerala) in India and Nanking Theological Seminary in China.

Since 1942 was right in the middle of World War II, it isn't surprising to find that three of the men of this class gave distinguished service in the military forces

apart from the chaplaincy (Felmeth, Johnston, and Porter). Eighteen others served as army, navy, and air force chaplains, active or reserve. One Th.B. graduate, Bill Felmeth, left school several months early after completing his course work and exams to begin a four-year commitment to the army as a field artillery officer just five days after he was married. He received his degree in absentia.

Three or four men gave distinguished service through the Board of National Missions and through Presbytery church development and extension work. The names that come to mind here are Roy Shoaf, William Carl Bogard, William Morgan Edwards, and Merrill Roland Nelson.

Others were judicatory executives—seven, in fact. There have been Christian conference directors, campus ministers, a YMCA secretary, and a Christian high school Bible instructor. One man founded a Christian retreat community called "Jesus Abbey" in the strikingly beautiful but isolated spiny mountain range of eastern Korea; he still directs the community.

How can I neglect those 11 men who served as professors and deans at Carroll College, Hanover, Westmont, Trinity University (Texas), Berea, Dickinson, Muskingum, and Westminster College (Fulton, Missouri)! They also served at Wilson College, Syracuse University, St. Lawrence University, Amherst, University of Penn-

sylvania, Ursinus, Center College, Lafayette, Lincoln University and Yenching University in China.

There have been editors and authors, institutional chaplains, moderators of presbyteries, and members of many councils and boards of the church and its institutions worldwide.

One man, the tennis champion of the class, Merle Irwin, deserves a special kind of recognition. He refereed all the Forest Hills matches for 22 years. And rumor has it that he is still a tiger on the senior circuit.

I think it is fair to say that the heart of this class has really been in the parish ministry. Who can measure the impact of faithful pastors such as Fred Allsup, Ansley Van Dyke, Ed Schalk, Harlan Naylor, Floyd Ewalt, Bill Grosvenor, Bill Felmeth, Dick Halverson, Ed Morgan, Charles Robshaw, Bill Silbert, Dick Smith, Gus Warfield, Clyde Allison, Pat Brindisi, Frank Wood, and so many others. The effects of their ministry, beginning at the local congregational base, have radiated out into the whole world. The influence by instruction and example of the scholarly, warm-hearted missionary statesman and world churchman who was their president is unmistakable.

One of the highlights of the anniversary occasion was a memorable reunion with Dr. Mackay at the home of Dr. and Mrs. Bruce Metzger. His daughter, Isobel Metzger, brought him to the afternoon

reception from his retirement home in Hightstown, New Jersey. Dr. Mackay, at 93 years of age, was looking remarkably well. There were hugs for the men and affectionate kisses for their ladies. It was a joy to see the love and appreciation so abundantly and mutually held between the distinguished elder statesman and his younger student-colleagues.

Seeing Dr. Mackay undoubtedly brought back more happy memories of the years together from 1939-1942. There must have been some inside joke about the bell and clapper because it was referred to more than once in light-hearted banter and also in one or more of the letters class members mailed in. These letters were copied and bound as a reunion memento. Bill Felmeth swears he did not steal the clapper, and he sounds convincing. Bill Silbert put the same in writing to clear his name. That leaves 99 other suspects.

President and Mrs. McCord were dinner guests of the class members and their wives at Good Time Charley's in Kingston. U.S. Senate Chaplain and class member, Richard C. Halverson, was the speaker. He drew a spiritual profile of his 41-year pilgrimage, highlighting an ever-deepening conviction of the priority of intercessory prayer in his own ministry and of the emphasis which he places on one-to-one pastoral care. It set the tone for a reunion that will only be surpassed ten years from now by the 50th.



At the annual luncheon for Alumni/ae Day last June, the Class of 1942 entertained the other reunion classes with songs of the Seminary's four former eating clubs—Friar, Warfield, Benham, and Calvin. The group also sang the unofficial Seminary alma mater, "The Girl I Left Behind."